Workers and communists of the world,

We salute you as the *Agrupación Unidad y Lucha.* We are an organization of workers aiming to overcome the contradictions that arise from the relation between salaried work and capital, and the existing social ordering through the **revolutionary destruction** of the bourgeois State, the national borders, the Law of value, the private property, the merchandise production chain, the social division of work and the class society. This must be achieved through the violent seizure of power by the proletariat, deriving in the Dictatorship of the Proletariat.

There are two factors that pushed ourselves to adopt such a revolutionary perspective on the transformation of the society. **In one hand**, the daily experience in our working spaces, our struggles, our personal relationships, in the everyday capitalist experience. This is, the empiric knowledge of reality was already pointing us to the urgent task of transforming it, however this approach is not enough. **On the other hand**, through the marxist conception of the world we confirmed, both theoretically and historically, our firsthand experience in a deeper and clearer fashion. Allowing ourselves to understand that the transformation of reality is indeed needed, but it only can be achieved through a revolutionary process. Such process has as starting point the communist organization of a revolutionary minority within the working class, but it must aim to the organization of the totality of the class around the communist project. Communism is to us the only *real* alternative to capitalism and to the rotting state of society under its rules.

We assume ourselves as communists not only due to our role as workers, we do not understand communism through identitary conceptions; we are communists by conviction, we are deeply committed with the revolutionary destruction of the capitalist society to build a new human form of it, upon the basis already settle by the progress that mankind has reach today. The consciousness of the potential that lies within our class is what fuels and inspires us to work daily for the integral and unrestricted deployment of the communist consciousness.

From our point of view, contemporary communist movements has its form and its conceptions inherited from past experiences that have been proven insufficient. We consider that this historical insufficiency has to be tackled through a deep clarification of the principles that shape every communist group that derives in *clarity of the program*, while simultaneously building the foundations of a tradition on practicing ideological struggle, this is the principle of unity through struggle. In other words: we do not find unity via our common points, but through the resolution of our differences by means of ideological struggle.

We reject every schematic, dogmatic or misinterpreted vision on communism, since we consider them the main reason of the stagnancy of the communist movement. So, we assume a critic an open perspective, as we are aware of the early stage of our formation and of the fact that communist praxis has been insufficient to solve the problems that history itself poses to us, demanding the elevation of such praxis in order to tackle the need of a transformation of the current mode of production and a society free from its chains. We fervently look to avoid uncritical and sectary tendencies inside the movement. We consider that our goal must be the elevation of communism to a higher state of referentiality, matching the objective needs of the present time, as we said: the destruction of class societies, and the creation of a new society free of private property, where work is strictly aligned with the needs of mankind.

1 Current Juncture

One of the first tasks that we have started under the communist perspective is a theoretical and historical understanding of the current state of reality, through a formative process around several

subjects, the State, Marx's Critique of Political Economy, the crisis of capital, imperialism and interclass efforts (anti imperialism, anti fascism, etc.); we aim to clarify the historical development of **class struggle** that gives place to the conditions that defines its current state. This task has demand a serious effort from our collectivity, but it has been fruitful from the very beginning, providing the clarity around the principles that we will present in the next section.

Even if the present document is not devoted to the discussion of the positions that we have conquered, we want to briefly point out several elements around the full understanding of marxism, the clarification of the program and the imperialist war, that are crucial for getting a clear view on the reality that we face. In the following, we present the main points of our balance.

1. It is essential that workers have a decent understanding on the foundations of the capitalist mode of production. This includes the Law of Value, the Law of Tendency of the Rate of Profit to Fall and the factors that temporarily counteract this Law, in order to understand the intrinsic nature of crisis within capitalism. At the same time, our class needs to grasp what is the bourgeois State, its role in the capitalist structure and the need to violently destroy it, since it is the politic-economical organization of the dominant class that guarantees the material and ideological basis needed to support the capitalist mode of production.

2. Marxist analysis of the crisis cycles and war begotten by capitalism, as well as the positive and negative historical balance of the communist movement are the key ingredients for the understanding of society and its consequent transformation.

3. Capitalist development, based on accumulation, has a general consequence the increasing of the so-called organic composition of capital. Such feature enhances the tendency of the rate of profit to fall. This systematic crisis demands counteracting mechanisms, that only accomplish its goals temporarily and with leaser success each time. However, war stands as the main way to destroy capital and temporarily increase profit. Imperialism, as a particular stage of capitalism, exhibits this structural crisis worldwide.

4. Imperialism concurs with the historical maturation of the proletariat as an international revolutionary class, opening simultaneously the epoch of proletarian revolution and bourgeois contra revolution. Therefore, imperialist wars and the global crisis of capital act as mechanisms to contain and deviate proletarian struggle. They are used to massively destroy the working class, treated as merchandise within capitalism. In our understanding, imperialism must be studied strictly from the logic of the capitalist production and circulation, in contraposition to the shallow analysis that abound in the communist movement, say geopolitical analysis, anti imperialist and nationalist discourses. It is mandatory to understand imperialism as an historical absoluteness, as a dialectical indissoluble relation between "imperialist powers" and "subordinate countries", where political economy and class struggle are inseparably tied.

5. Imperialism is not only a simple matter of territorial expansion. World wars are a requirement of the imperialist phase, not sheer historical accidents. This phase is the historical result of the tendency to centralize and concentrate capital on a global scale, merging the so-called powers and dependent countries in the same line. There are no "imperialist" countries in an isolated way. We must insist, imperialism is a political economic global relation and imperialist war appears as a violent resolution to crisis, satisfying the need to destroy constant and variable capital at massive scale, reactivating whit this the accumulation processes. The working class has no other end in this wars, but to perish as sacrifice for the bourgeois interests.

6. Currently there is a tendency to the confrontation of imperialist blocks respectively led by USA (the hegemonic power facing its decay) and by China (aspiring to become the new hegemonic global power), with other actors still on a reconfiguration stage. This block conformation process is a requirement for imperialist war, with all the complexity that they imply, e.g. political, economic and military rearrangement.

7. From the previous points, we affirm that the bourgeoisie is prepares material and ideologically “their” respective national proletariat for this process of regionalization and block conformation and of course, for the imminent inter-imperialist confrontation. We find evidence of this claim in the reorganization of the productive chains of supplies, and in the general reconfiguration of labour (specially in key sectors as in the energetic one)[1]. This tendency is due to the need of the blocks to secure its productive autonomy to face future conflicts.

8. The previously described dynamics poses that imperialist war cannot be developed worldwide whit out the reconfiguration process of global production. Hence, the conformation of relatively independent blocks is a necessary condition for inter-imperialist war.

9. We also observe that while the imperialist blocks move towards its consolidation, the bourgeoisie strategically intensifies the deployment of nationalist ideology among the proletariat to manipulate and align the working class to its interests, hindering the proletarian class organization that aims to its political independence.

10. The strategic duty is to transform imperialist war into class war against the capital. This transformation is only possible if the working class has been adequately prepared in the political terrain. We communists dispose of limited time for the revolutionary preparations that is naturally constrained by the degree of progress of the imperialists blocks towards war. Nevertheless, the historical balance provides us the scientific possibility to anticipate ourselves to this scenario and act accordingly.

11. It is imperative that the communist work to extract every lesson we can from the past revolutionary experiences, as the October Revolution of 1917 and those that followed. By means of this learning process we will be able to elevate, continuously and constantly the marxist conception to the level of development reached by mankind, in clear opposition to the helpless and already proven wrong tradition of uncritically applying the exact same methods of the past.

12. The scientific incomprehension of the internal laws of capitalism (I), in addition to the historic and scientific incomprehension around the conquest of the proletarian movement (II), besides the incapacity to uplift the marxist conception of reality to the current level of development (III) manifests in the uncritical, bourgeois-like tradition that nowadays surrounds the communist movement. This amalgam of pseudo-marxist initiatives logically derive (when taken to the praxis terrain) in reformism, within social peace periods, as well as in nationalist tendencies, campism, and inter-class pacts in war times.

We must remark that this is a brief positioning, that will be strengthen with another publication that contains the deepening work that we have carried out prior to the elaboration of the present text. Regardless, the principles of the program that we describe in the following have been conquered through a complex process of formation- discussion-ideological struggle and synthesis, parting ways with the obsolete manners of dogmatic formative processes.

[1]As an example, we have the efforts developed by USA to consolidate its regional sphere in the american continent.

2 Principles of the program

1. **Proletarian political independence**

   Firstly, from the current level of development of capitalism we can conjecture that at the present time there are only two social classes: the proletariat and the bourgeoisie. With all the previous social classes (e.g. the peasantry) diluted by the so-called proletarization process. By all means, these two classes: proletariat and the bourgeoisie, are antagonists as a consequence of the social and economic relations that the capitalist mode of production impose between them through its main contradiction: salaried work - capital. Since this is the main contradiction of capitalism, it is a fact that the interests of each class will always be in opposition. Thus, there is no place for any kind of inter-class alliance. Secondly, there are many historical experiences that support this fact: the experiences of 1848 in France and Germany with a young proletariat lacking a clear political project, the first conquest of Power by the proletariat in the Paris Commune of 1871, the Russian Revolution of 1905, its mighty continuation in the October Revolution on 1917 and the German Revolution of 1918; these experiences demonstrate the weight that an independent proletarian political project has in any revolutionary movement. Therefore, the proletarian political independence is one of the cornerstones upon which our class must regroup to become conscious of our historic role.

   As an immediate consequence of this principle we have the absolute rupture with any interclass efforts. Call it anti-imperialism, ani-fascism, national sovereignty struggle, etc. the aim of every single interclass project is to disguise the main contradiction of capitalism, removing the class nature of the conflict, sterilizing the movement and keeping it into the rules of the bourgeois State.[2] In the same fashion, the so-called minimum programs keep proletarian efforts within the bounds of bourgeois legality, deriving in the dissolution of such efforts. Thus, we propose the rejection of these programs. Any interclass effort as any kind of reformism, will destroy our political independence and our class conformation.

2. **Proletarian Internationalism**

   To place national interests upon the ones of the class is a flagrant contradictory position with respect to our first principle. The only coherent position is precisely the **international unity of proletariat.** Besides, the USSR experience taught us that is impossible to bring down capitalism in one isolated country. Hence, we must devote our efforts to the emancipation of the proletariat in every Nation-State of the globe.

   This stance implies that in times of imperialist war, as the one we have upon us, we will do everything in our hands to put **Revolutionary Defeatism** into practice. This is, when a particular Nation-State gets directly involved in an imperialist war, the internationalist stance demands that "its" respective national proletariat must rise violentlty against its national bourgeoisie, towards the transformation of imperialist war into revolutionary civil war. The greatest example of this strategy is the actions developed by the Bolsheviks in 1917. It is important to comment that the sector of the proletariat which "belong" to countries that may not be directly involved in the bourgeoisie war, must aim to **World Proletarian Revolution**. In general, the nations involved directly in imperialist wars are the great economic powers of the world, thus, when heavily focused on a high scale armed conflict its surveillance and usual dominion over "dependent" countries may be reduced. At this given point, the proletariat has to take advantage of the juncture to act and advance with conviction

[2] We must stress that there are two nodal issues that our collectivity must address: the Syndicalism issue and the parliamentarism issue. Naturally, our positioning will be coherent with the issues that we have already attended.

towards its emancipation struggle. With this instructions for imperialist war times, we aim directly to the destruction of the Nation-States that harbor us. Since the bourgeois State is an international organ, every single national component must be eradicated.

The proletariat has nothing to win within imperialist wars, but our demise. In the end, what is a imperialist war if not a bourgeois conflict to define who will be the hegemonic repressor of the proletariat around the world? We must oppose to combat on behalf of the interests of our homeland. The proletariat must put its own Revolution ahead of any other effort, that is our only true project: to destroy the national and international bourgeoisie. Paraphrasing Karl Marx, *No nation will be free as long as the proletariat remains deprived of freedom.*

3 Closure

What elements do we bring to the table for other communists?

From our point of view, there are to main currents among the communist movement. On one hand, we have the ones stuck in sterile practicism and in a dogmatic vision of the world inherited by past revolutionary experiences, this gives place to communists that are incapable of providing theoretical clarity to the program, they are lost in a road with no clear end. On the other hand, we have the ones immobilized by a theoretic sectarism that lacks the capacity to put into practice any single one of the many theoretical elements that they have conquered through their formative processes. In any case, neither of these currents is capable of gain referentiality within the working class. This shows that there is a severe disconnection with the revolutionary praxis. This observation should not be taken as a hostile accusation, but as an expression of genuine concern of the current state of the communist movement.

The lesson that we extract from our observation is that we cannot aim to theoretically improve communism ad infinitum, and neither can we devote our efforts to immediate demands of the workers struggles. Communism demands the permanent fusion of theory and practice. Without involving ourselves in the practical work, and without the constant participation of the workers in the development of their historic project, is impossible to fuse theory and practice, and to end the social division of labour.

In order to progress towards accomplishing the discussed tasks, we consider that every communist in the world who feels alluded to by the *historical insufficiency* of the current praxis has to take action towards the construction of an international program that places communism as the guiding star of our class.

We make a call to every communist in the world, to leave our trenches, to clarify every stance that you may conquered to the eyes of other communists and to the workers, to share every element within your reach, to put behind our egos and our pride that keep dividing us, to establish direct contact with our class, and to face with fortitude the demands that history poses to us.

No more exploitation of the working class! No more barbarism!
We are not allies of any bourgeois interest! We are not allies of any Nation!
We must not be cannon fodder of any bourgeois conflict!
Our struggle is international class struggle against the bourgeoisie!
We must not impose ourselves to our class! The proletariat must emancipate itself!

Agrupación Unidad y Lucha
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